special officer to safeguard the interests of those classes, the Member requested that that officer might be invested with the powers of a Division Peishkar, so as to enable him to deal with all the questions that came up to him satisfactorily. The Member observed that some time ago the Madras Government had appointed a commissioner, with full powers, to safeguard the interests of the depressed classes there. The special officer should be the Registrar of Co-operative Societies.

The Member then pointed out that, among the depressed classes, there were several poor boys without any work, who, having studied up to Class VI or VII, left the school for want of the necessary funds to continue their education. He suggested that Government might provide those poor boys with some kind of work, publish their names in the Gazette and arrange that at least for the next two years only members of those communities should be appointed in the ranks of the public service.

He also prayed that the Government might be pleased to grant a scholarship sufficient to meet his expenses to one P. K. Parameswaran, a student in the Ayurvedic College. That was a matter for which the Member moved in several previous sessions of the Assembly. Lastly, the Member prayed for the free admission of the members of the depressed classes to all the grant-in-aid Vaidyasalas and for a Hindu Pulaya representative being nominated as a member of the Legislative Council.

The Member next represented that, as the community which he represented was extremely poor, the pupils thereof should be provided with noon-day meal, especially in view of the fact that those of their community who had been converted to Christianity were being educated at the entire cost of Christian Missionaries. The Member further prayed :—

(1) that primary education might be made compulsory among them ;

(2) that the scholarships awarded to some of the pupils of their community might not be stopped on the score of the holders thereof having failed in the annual examination ;

(3) that Gauri, a girl scholarship-holder who had failed to secure admission into the Midwifery class might be ordered to be re-admitted into Class VI and that the scholarship be restored to her; and

(4) that a law be enacted regulating succession among Hindu Pulayas, as the community had begun to acquire landed properties.

President's reply.—Your representation to the effect that your caste name should not be altered has been noted for consideration. Government would also look into your suggestions in regard to the nomination of a Hindu Pulaya representative for the Legislative Council, and the appointment of the present Co-operative Registrar as the special officer to look to the needs of the depressed classes.

As regards compulsory education and the supply of noon-day meal to the pupils belonging to the depressed classes, I can only repeat the reply I gave to Mr. Aiyan Kali.

As regards the difficulty said to be experienced by the members of your community in the matter of free admission to grant-in-aid-Vaidyasalas, Government will make enquiries as to how many such Vaidyasalas exist at present and why such Vaidyasalas should not be thrown open to all classes of His Highness' subjects.

166. Disabilities of Ezhavas and the steps to be taken by the Government to remove them.

Mr. Karuwa S. Krishnan Asan (Member, Nominated), in protesting against the passage of the Ezhava Bill in its present form, dwelt at length on what he called the mischievous activity of the advanced party of Ezhavas in connection with the Ezhava Bill now passing through the Legislative Council. He once more impressed on the Government the fact that the Bill would never benefit the *misradayee* section. He referred at length to the most questionable manner in which that party was carrying on its agitation both in the Press and on the platform and observed that the set object of that party was to poison the mind of the Government against

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misradayees. He submitted that the Government were bound to protect them in preserving their ancient law of inheritance and prayed that Section 33 might be amended on the lines proposed by the President of their Association, Mr. P. Parameswaran.

In the matter of fee concessions the Member implored that they might be continued till literacy among Ezhavas was brought up to the level of what it now was in the case of educationally advanced communities.

The next suggestion of the Member was that lessons on Hindu religion might be taught in schools.

The last point of the Member's representation was that the present system of nominating six Ezhava members to the Sri Mulam Popular Assembly should continue, but that the S. N. D. P. Yogam or its Secretary should not be consulted in making the nominations, as the Yogam had split itself into two sections. He proposed that the nomination should be equally distributed among the *misradayees* and the other sections of the Ezhava community.

He then stated that formerly grants were being awarded to some Ezhava temples, but that they had all been stopped now, although grants amounting to Rs. 46,406 were being given to 621 private temples annually, and even some churches such as the Verapoly church were receiving grants from the Devaswom Fund. He therefore requested that grants be given to their ancient temples and also to the temples founded by their Guru, such as Aruvippuram, Sivagiri, Karuva, Manali or Srinarayanamangalam, Guhanandapuram and Prakkulam Srinarayanamangalam.

He requested that lands might be registered in the names of the Matams etc., founded by their Guru as was done in the case of the Christian Missions and that he who was the grand *Acharya* of 18 lakhs of people in Malabar might be shown some honor by the Government on the occasion of his visits as was shown to other Hindu Acharyas and even to Christian Patriarchs.

He prayed that agents might be employed by the Government in London and other large cities of Europe so that greater value might be secured for the coir exported from this country, of which a large portion was being annually sent to foreign countries.

He requested that strict orders be issued to heads of departments to show more consideration in the appointment of Ezhavas to the subordinate ranks of the service, and that orders be issued to appoint Ezhavas who had passed the Malayalam School Leaving Examination at least as copyists in Munsiffs' courts and District courts. He remarked that the employment of Ezhavas in the Excise Department would conduce to a large income to the Government and requested that statements be called for from all departments showing the number of applications received from Ezhavas for employment in the subordinate ranks and the number actually appointed from among them.

The Member also stated that some people were having recourse to methods of non-co-operation, passive resistance, etc., for securing privileges not hitherto enjoyed. As such conduct on their part was likely to lead to a breach of the peace in the country, he hoped that the Government would take the necessary precautionary measures and suggested that all those who were in receipt of any recognition from the Government should be warned not to join or countenance any such action on pain of forfeiture of the privileges enjoyed by them.

Lastly, he observed that, although in general, if a person died intestate without leaving an heir, his property escheated to Government, the properties of Brahmins were exempt from that rule and they were given away to other Brahmins. He requested that a similar exemption be granted in favour of Acharyas and Mathadhipatis like their Guru who lived for the good of the world. He pressed that, when such a person died without appointing a successor, the estates belonging to him should not be allowed to escheat to the Government but given over to some other Acharya or Mathadhipati fit to receive such a gift.

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President's reply.—As regards the Ezhava Bill I have already stated that there is a clause enabling any family of the Ezhava community to secure exemption from the operation of the new enactment. Nothing more can be said at present. The suggestions of the Member will be noted for consideration.

Your suggestions that three out of the six members nominated to the Assembly should be *misravazhi* Ezhavas and that there should be an agent in England for developing the trade of Travancore coir, etc., will also receive consideration.

167. Suggestions for the general advancement of the Siddhanar community.

Mr. P. N. Sankaran (Member, Nominated) represented that, although the community which he represented was one lakh strong, it had no representatives either in the Legislative Council or in the Sri Mulam Popular Assembly, while Ezhavas, Mahomedans and Christians had 6, 4 and 6 nominated spokesmen respectively. He prayed that his community might be represented by 2 members in the Assemby and one member in the Legislative Council.

(*b*) The Member next stated that the Siddhanar community had long been very poor and had no houses of their own nor any means of earning their livelihood. He therefore prayed for the grant of house sites and materials for the construction of houses to the community. Another prayer of the Member was that an extent of 25 acres be set apart in each division for registry on nominal assessment in the name of the Siddhanar Sanghom so that the profits accruing therefrom might be utilised for the uplift of the community.

He then explained the loose character of the marital alliances obtaining in the community and requested that an enactment might be passed prohibiting polygamy. The committee was following the Makkathayam system of inheritance, and the Member represented that that law might be enforced in the community.

The Member next stated that the name of "Kuravar" by which his community was known had become a byword of reproach and therefore prayed that it might be changed into Siddhanar in official communications, as was done in the case of certain other communities. The Member in justification of the name proposed referred to certain current traditions about the origin of the community. He also requested that the few members of his community who had passed the Vernacular School Leaving examination be employed in the public service. One Bhavani, a lady Bhagavatar of his community, did not receive any encouragement at the hands of the Department, and the Member prayed that some special consideration be shown to her.

President's reply.—As regards Bhavani, I may say that the Director of Public Instruction reports that she was sent away from the Training School, because she did not pass the music examination, and that she will get a pay of Rs. 17 immediately.

Your request for the enactment of a law to regulate marriages in your community, the nomination of two members to the Sri Mulam Popular Assembly and one to the Legislative Council from among you, and the recognition by the Government of your caste name as "Siddhanar" will be noted for consideration.

Your request for the reservation of 25 acres of *puduval* land in each division especially for assignment to Siddhanars will also be examined.

168. Grievances of Nadars.

Mr. K. Sivasubrahmanya Nadar (Member, Nominated), while thanking the Government for the very valuable help they were giving to the Nadar community, prayed that they might be pleased to nominate at least two members from that community to the Sri Mulam Popular Assembly from the next year onwards.

He then pointed out that, though in Madras a Nadar had been nominated as a member of the Legislative Council in addition to an elected member of the same community, and though even minor communities such as Anglo-Indians were represented in the local Legislative Council, it was a misfortune peculiar to the Nadar community not to have even one nominated member in the local Legislative Council. He

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